a figure countly not continuely figure when and undisplant of a recently would have the event department on a small when it is robbed together; and every momentum and elected when a novel count that phases. And the kings of the countly, and the great ment and the tich ment, and the count explaints, and the robbed and produce the mighty ment and every break and are countries in the count of the robbed and are dear and in the robbed of the mountaints, and and to the mountaint and robbed and ment, fall on mental and the three robbed are the weath of the Lamber for the great day of his write a great, and who should be able to stand. — New VI: 130-Fig.

If And the same I which I have stand upon the sea and upon the earth, infred explain found to how a standard to be build that I seth for ever and over, and the could have the things and the things (not therefore are and the same and the days of the voice of the same in longer; but in the days of the voice of the same in longer; but in the days of the voice of the same in longer; but in the days of the voice of the same in longer; but in the days of the voice of the same has shall begin to sound, the mysery of their should be familial, as he had designed to interevents the people is "—Rer. 1 i i—i.

If And the morable single sported, and Bore were group rejons in the twenty and the consists and he shall not become the known of our free, and of he Corlets and he shall not for ever and ever. And the four free, which saying the Corm their sate, foll upon then have and were hope of field, saying, my gree these tranks, O Lord Lord Almir dy, which art, and word, not set to come; Section than and taken to the great some, and what one art to come; Section than and taken to the first great some, and the time of the dead, that they should be judged, and that her action, and the time of the dead, that they should be judged, and that they should be judged, and that they should be judged, and that they should be judged. And the time of the dead of the time of the dead, that they should be judged, and then they should be judged to set the same of the transfer and should so show the or of the complete of the war append in our some and there who should no be some in the area of he transfer and the same in the constant of the transfer and the same light copy and should supplied of a set 15—15.

The following is from the Lectures of Mr. Winthrop, M. A. Minister of St. Paul's Courch, Cin. It is quoted from Countingbress.

— A miles this complainers of firms and corps, and these groundings of distribution and force stronger to experience of — points, passes, 7 embergs in the major of finishes interpretation of the first upon the comments and notional as the background, and completely of an experience of the strong of the str

the state of the second of the print even plan we are note to look for. So far as I can describe the second of the

Mr. Windhoop's Lockwesters published in a handame volume of massiv 300 pages, and are not unworthy, either of the person who had the henor of first oldressing our citizens on the Second Advent, or of first party to which, maker divine Providence, the world is indented for the most teamed treatises on the holy prophecies. It is for tale at I. B. Wilson's Rock Store, Fourth Street.

THE.

ANTI-ANNIHILATIONIST.

No. LT

PHILADELPHIA, APRIL 15, 1844.

I Val. L.

1. LITCH. NO. 41 ARCADE EDITOR AND PROPRIETOR.

TO THE HEADER.

The question discussed in these paper is not willingly approached. Only a deep sense of dety to God and one, routh induce an attempt to meet in discussion a friend and brother where I highly respect—lest who yet, as I believe, is wrong in the position is a recopers on this question. Nor do I believe the error in he one of small magnitude. The detrience of the field assembly recovers of must in death, repecially when at includes that being rowns acre acre remain," and is not at whom all when a rore wells," and is was the acre wells," and is was to the house of the rore of the roll industriation of the field in the profound and amountations there is no the field myself and appear on the dear to a Christian's heart to spend out, subscribe of the solution of the ribration. I believe the secure, if carried out, subscribe of the solution of the related Christian's boart to spend out, subscribe of the solution Christian against.

I came many who now believe the incrime of the soul's unconsciousness would be increased if they then this would reduce Obsist to a most continue that more some so, if they care, as it orbanily due, that it must duty be conserved asce. I not my dear beclien to stop and book before they go further—and these pages attentively—puny our, the only — and Oral's word with a pages. In beart, and may God to mercy grow his Holy Spain or had so into truth.

I have through the entired into a conversational form, because I could present it more distinctly and familiarly than in another form. I have given my apparent a chance to speak more fully than small have been dued in an ordinary teriors. It will be men to the discussion on anyweatherpare, that the immediately of the wicked is decired, when the strong perpolarity of that long is multitationed.

I wish the reader to medicate that I have not colored this warfare bastile, without containing the cost —but deliberately—understandingly. I know from experience that so ballalgence of such acutements, however place the and havenight at the first, will first as secret and quintuity relique our extensions. China, as during a full or a secret and particular to look well in the large, the many full reader to book well in the large, the fact is one. I have written plainly, but in large.

I dure not keep alleace and bear it (aught to almost, that all is allower and

unconsciousness in death, and that in the resonantion they will only a wake to go into mountary. If others dure take such a fearful responsibility as to tell them "eternal time" and "eternal punishment," will only be a temporary paint let them do it for themselves. I warm the resolve from the Lord's mount, that the wicked "shall go away into storad punishment." The Lord have merry on the resider, and open his eyes before it is too late, if he is resting on the hope of going out of being.

The principle of interpressation adopted by Bro. S. in his interpretation of the story of the rich man and Luzarrys. If correct, will make the Biblis just what the Granan Nancourer make of B. There is scarcely a more barninged and pulpoint specimen of Neology to be found than that same exposition of Luke xvi. 19, 31. Adopt the principles to these assumes and practices upon, and there is no end to faith in the restimenty of Scriptore, however plain and single the narrative. I speak not all rendom when I say thus—I speak from and experience—from a knowledge of the effect which one such variation of plain and obvious ratios of Bibliotal independant has on our whole course of remarring an exciptoral subjects. I long the scade to stop, if he melions to the stationant, and look at that expendition and ask himself if that is the missouing of Gen. Starry, the Adventist? Those is deal that with God's most hely word, where he has a solid formulation!

J. L.

TERMS.

The paper will be published semi-accessing, or oftener, if time contioner, and circumstances will admit of it, at our testans, in advance, per volume, of 12 randoms. Nowopaper pustage, if oneticled; or if stitched and covered, the postage will be three costs under 100 miles, and five costs over 160 miles.

For	ningh	enploy,	stituled	and bound;	4.1	4	9		10
	19.	44	W	an .	-	-	- 2	1	00
14	100	-16	.46	a.	- 1	8	100	6	167

Addinos-J. Leyon, PHILADELPHIA, 41 Assade.

The Junibilationist may also be obtained of J. V. Hence, No. 3 Sprace Street, New York, and at 14 Demonshire Street, Boston; or of J. Litch, S. W. corner of North and Property Street, Bultimote, Postage should be paid on all communications by mail.

P. S. A Pentroacter may remit the movey for periodicals, free of pastage, if the letter to written by himself. Those who intend to adherate, are requested to do so seen.

To Patester and Conventourers.—Those bettern who sympathine in the views here taken on this subject, are invited to forward then semiments, and as soon as convenient they will be given to the public.

Note or Clarus.—It is designed, if the means are furnished, to reatise from 16 to 25,000 appear of this number through the country. All who thinks it worth describing, and are interested in the work, concent the meany to 11 Availa, Philadelphia, with their orders as to its disposition. This work is gover up entirely or the responsibility of the publisher.

INTERMEDIATE STATE.

CONVERSATION ON THE INTERMEDIATE STATE, BETWEEN I, LITCLE AND MED. STURBS.

L.-Has Man a Soul or Spirit!

J. L. Good morning, Brother S. I am happy to meet you, particularly as I have some difficulties in my mind upon a question in which, at present, you take a deep interest; I mean the intermediate state of the dead. It is a maxim with me to "prove all things, and hold fast that which is good." This question has not been with me a matter of indifference. I have in years past taken a deep interest in it, and attitled it until my mind came to a settled conclusion that a part of a lixing man still exists when the other part goes to the dust as it was. If, however, you have any new light on this question, I shall be happy to review the whole matter, and if I see cause to change my views, I shall most certainly do so.

G. S. - I summitte the innermediate state of the deal to be a topic of some importance, as upon a proper understanding of this subject depends, in a great increase, correct views of the reservoides of the deal; for it until he manifest that if only a part of man lies, there can be no reservoides of man, solvin part; but, do the Manjoures reservoises any other idea than that the whole man is raised from the dead? - Rible Examples. No. 9, p. 3.

J. L. Tree, it is important to understand what death is, and I

shall be happy to hear your definition of it.

G. S. of shall endeavor to show, from the Scriptures of troth, that the schole man, whatever are his component parts, suffers provotion of life, in what we will that

"Turn to the account of war's ciention, Gan, it 7. 'And the Lotel Gal formed man of the Just of the ground, and breathed into his morrile the lorests of life; and man became a tring soul? God said to this man, this living soul, without excepting any part of him, that of the one of the knowledge of good and evil, thou shalt not one of it; for in the day that they exicut thereof there shall entroly die. Or, as the margin reads, Dying THOU shall the! What part of must be excepted in this demonstration ! Surely as part. To my, the mind, which was principal in the offence, was exempt from death, is an absurdice; or, to make its death to be no more than a state of unhappeness, in my judgment, is doing violence to the testimony of Clod. That unhappiness was involved, as a consequence of sin is admitted; but, that that was the possally for transpression is denied. The penalty is death. In explaining the penalty and himself ages to mate, tien in Eq. - In the owner of thy face shale then our legal, till then return unto the ground; his out of it wast THOU taken: for dear thou set, and make about their source.' Compare that with lade vis. 21, ' For more shall I steep in the dues,' doe. And the angel musto Duniel, chian and S. Many of them dust eleep in the dust of the every about awake, bec. It was to she mhole most that his Maker said. Dying their shall die:" and at doub there is a revention of all prescurances, so truly as that prohad no constitutions before his creation; if it were not as it would not be death, but only a change in the mode of man's life," ... Mid. p. 4.

which was principal in the offence, was example from death, is an absurdity. Or to make its death nathing more than a state of unhappiness, in my judgment, is doing violence to the testimony of Gud. That unhappiness was involved as a consequence of sin, is admitted; but, that that was the punalty for transgression, is denied."

You say death is the penalty on the whole man; that death is высовычинания, при преоблесовники. Уст парарринем 38 г. conveywence of air. Can ununuschousness by unhappy? Why most effectually evades the punishment or penalty—those witness death separates the spirit from the body, and one remens to God, to be unkeppy, and leaves the other in the dest !- se those who say both go to dont and sleep, and evode all unhappiness. "the convequestre of slat" Lace you are quarilling to admit that man has a spirit separate from the body, but yet you are obliged to admit it. You want to make the whole man, every part of him, sleep in the dust. and yet you cannot the it, and you know it cannot be done. It is attempted by brother Pickands in his fetter to you, to make out the whole being of man goes to the dust. He says, "Again, the Bible account of man's departure out of this life, strictly account with this representation of the soul, as the breath, life, another name for the man, &c. The Bible represents man as actually returning to the curth from which he was taken." And then he gives eleven tests of Scripture to prove it. Now does lin; and do you, by that passage, mean that there is no spirit that goes to God? Do you and he mean to say, that when Stophen saw the glory of heaven, and Jerus on the right hand of God, and asked him to receive his spirit, that that spirit only went to the dust? " He fell galege," Dal his spirit go to Christ, to God, or did it do just as it does when the body ordinarily sleeps !-that is, just suspend its uction for the physical urgans to rest!

G. S. By J. D. Pickands. Bible Render. February 9, 1844.

"If the soul be a desired being, or existence residue in the body, and capable of living out of the body, then how does a get into the

body ?"

"J. L. If you will tell me have the soul of the widow's con. I. Rings will. 21, 22, come into him, I will answer your question. But I will now tell you select it comes from. It comes from God, and exturns to God who gave it. Eccl. xii. 7. It has an existence apparate from the body. for that child's soul was out, and came in "again." It had been those before, and come again. The truth is, the great mass of instances in which the term rand is used, as cited by brother Pickands, show the soul to be a distinct thing from the body."

G. S. . But do the Scripteres conntenance may other idea than that the whole man is raised from the dead? Dittle Examiner,

No. 8, p. 3.

J. L. Cerminly they do. 2 Kings vill. 5. They give connenance, also, to the idea which you have conceded, that the spirit which returns to God at death, will be reunited to the body in the resorrection. In distance the whole man will be raised.

2. Can the soul or spirit he conscious and of the body!

Having now settled the question by a mound concession, that the living man has two parts, a built composed of dost, which returns to dost, and a "life," "breath," "nowl," or "spirit," which at the same time returns to God who gave it, we will, if you please, next proceed to the inquiry, "CAN that "life," "soul," "breath," or "spirit," which goes to God, be conscious and of the body?" I wish you now to understand me. I do not here inquire, are they settially conscious while out of the body! But can they be?

The first evidence I shall produce on this point is 2 Cov. xii. 2—t. "I know a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body. I cannot tell: God knoweth;) and such as one enugit up in the third heaven. And I know such a same, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was eaught up into paradise, and heard anapeakable words, which it is

not lawful for a man to utter,"

If Paul had believed it autorly impossible to know envilving our of the body, and you know the fact that in some way he was in "Paradise," "the third heaven," that he saw and heard thore; he certainty could not have been accertain whether in the body or out. If he could only hear, see, and know, in the body, he must have been in the body.

67. 8, 5 In early, I might say, If Pool had believed in a conscious state after life had become extent, and that the spirit of man exists separate from the hady in a small he state, 7 he would have supposed that he man't have been suit of the bedy, and of comme would have supposed in doubts on the subtest. But his negativesion, I apprehend only indicates that the resolution was made in such a manner per float near could not applied in the life flowering. No. 9, p. 16.

J. L. My dear bruther, this is not the way you are accessomed to meet your opposents on anhjects where you have solid ground. Your reply, in my estimation, is must provide. Look as it negate : condidly. Paul knew a man cought up to paradise. He dol not know but he mucht be in the body, he did not know hat he might he mut of the hody! He was reasoned there, If it was a settled doctries with the appells that the apirit out of the body is untiraly anconscious, esset he not have known that he must have been in the body! But it he no means follows that if he had known or believed in a nonecome state, after life had become extent, and the epirit separate from the buily, that " he would have supposed he must have been mit of the body." Where are your pretoines for such a conclusion! Could be not have been conscious in the body, if that woni? Cermiely, you will not deny it. Then he might know either in or out of the budy. Your mawer does not most the case at all. If it can be met, and disposed of on your hypo-

ment is, that man has no spirit expable of consciousness, out of the body. If it was suscepable of it, there would be a possibility that it might be committee. So if there was a possibility of any part of Christ being conscious out of the body, it is not coronic but that part remained conscious oven when Christ was dead. But if it existed once in consciounces, it might again. Therefare, if present, you will be driven to the nuclearly of denying his pre-existence. WILL YOU RUSH ON SUCH A POSI-TIONE

I want this undersmod. I no creater for norman you have ADVANCED RELATIVE TO DEATH, ESPACIALLY THE BEATH OF CORRECT. WITH LEADING PRESENT AND LEGITERATELY, PREST, TO A DESIGNAL OF THE DIVISITY OF CHERRY, AND, PURONDLY, TO A DESTAL OF MIN PRE-EXISTENCE.

3, some part of man is conscious in death.

G. 5: 5 The wages of mo, and the penalty of the law, is diold. And that which introduces us into a state, in which, we know more than all the world, as it is said, often, of a men. When he dies cannot be death, but a fac so, erior this. I conclude, the Scripture testimony is brown the dead house not any thing. If I am earlied on in Mile! for that be it so "- Bible Ex. No. 9, pt. 13.

J. L. So do I conclude that " the scripture testimony is tree." that " the dead know not any thing." I also conclude that it is true that come part of the Savlour were to paralise while he was deal, and due the third who sought his grace, were there with him that very day, as Christ promised. But you say, "Josus told Mary, three days afted 'I am ant yet ascended to my Pather.' So then, the third rould not have been in paradice with Christ hefore our Lord timeelf had membed." To this I reply, no one pretends he had ascended in his body as our high priest and advoexte. because that was in the lamb. But it does not follow that the Pather did not receive his spirit, which Christ commended to him. Do you deny that Christ's spirit, or the thief's, west to God who gave them !

"I conclude it is Ivue" that Lazarus the die, and was carried by angels to Abraham's bosom. That he was there comforted. And then Abraham, too, must have been in comfort, I also "conclude" that eahe rich man died and was buried, and in natu. Andre, a word never med to signify the place of the wicked after they are riland, for that is Gelieung, into which soul and body are as he put and destroyed. Hades in the place of the dead, good or had,) he lifted up his eyes, bring in torment, and saw Abraham

efer off and Lazarus in his bosom."

17. 5. - The case of the rich man and Lazarus, Lithe avi, is supposed to form an immuneratelylds objection to the theory of the sleep of the dead. I admit there are difficulties in this end, but the difficulties are not as good to him out the with the an exercise with of the dead, previous to the posternation, us to hatmay be exposed theory with the mass of Soupton testimous that she deaf are willing-that they know not continue," And We will now examine this case.

a By Cleavan well as parables the Bible communicates instruction. In order to a sight understanding of the speaker or writer, we should first inquire what was the phines in view, or the invitation intended to be imported. This wo can safe fears from the sent content, and comparing a wish other postures of

"There appear to have been around quanto insended to be impressed upon the proper by mer Seviene, in the text more under consideration; and the instructure is the same whiches it be considered a parette or himsely of facts. We

will try to being out sums of the principal points that appear in this test - and "1. It excits designed by show the fully and danger of breating in minutes. The changeableness of the affairs of this life had been shown in the first part of this chapter; they had also been cardinard to make a right one of things of this world, and told that they could must serve God and Manmann. The Pinrisems, who seem constrains, decaded him, is a laughted at him, marshed him, and turned what he said to ridicale. Our Bariour, other rebelling them, and were what he had east, by introducing tors persons, vis: a Rich man and a Post

" The Died mine true fixely chehed - had expensive and aplended food. This was his constant for a every day " -- no reverse seems to have estended him-He was what most men would dall a general fiver; theing in good style, a prosperson and hoppy man. But, mark. He dies-to buried in spinneler, no doubt -- but, the next he finds of throself, he is in "thements." His riches, eplenstor, sumptions fore, and rich dresses have an all that. Who does not see m his case the danger of reduce and the fully of tracing to them. Hus the picture

is quite more striking by introducing

it The Poor wan .- He had no how - we foul-dualities purity district, or very I with contact instead of many physicisms, he had stone say by his mostical wil. Hus must, stration: how he was burned we are not said, or relative it was come at all. The next in finds of binnell he is une eatably countered; his purery this ones his tood more have passed away for even. Who descript new, in a tiver light the dangerous tendency of worldly possessions? Few persons can have them exthout insulpting in an extravergence in does. equipage, and heef, which is relipous to their male; or, which is equally fatal. making their happiness to consist in contemplating the torgettess of their earthly

it I consider this to be the main point designed to be illustrated—the fully and danger of seeking our good in this life. There are other points, who 2. To repass the deseption running among the Jews, that they should be

sured because they were she children of "Abraham."

= 3. That this life is the only time to secure surveints—seed the celtainty of peruding without hups, if this period is maderal.

- 4. The sufficiency of the solution now suppleyed to turn seem to God-and brance the fully of supposing that some rather means would be more effectual. Men would not be i percented though one rose free the dead."

is fit does by an means follow, if we also I that that does one is not a parable. that the tiels seen by Larrance were conscious immediately after death ; nor us all till the enterenance. The speeds Pool tells us Rom, in 17, that * God calls these Jungs that are not as though they were. That is, things not yet in usual existence on even by him, and workers of as though they have expendor were already passed. I might give many examples of this. I minh sure of Christ.— He may weeked by the brainful the chastionment of our people. was upon bint-he man despised," dr.; and yes these things were not orloadly. done for years then sever bonded years ofterwards. Duniel our the little boys making was well, the saints-and he sow the judgment and and yet them: things were hundreds us the wands of yours strain fallow is the very time when the representation of them was prostoted in the round.

"To me, it seems clear that the rich man is spoken of in his recumenting state. First, breaute the Scripture declare - The dead from me may thing; End is, & And they also dectare, that in the day of their during There cloughts perial." Particles in If it he said that these toxic only make their